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WEEKLY REVIEW.

—THE usual Mildmay Park Conference which is held in London at the end of June, seems rather to have gained than lost by following so closely after the great Missionary gatherings of the preceding days. The subject under consideration this year was "Progress, a law of the Kingdom." Large gatherings and a prevailing spirit of great devotion are recorded. The chief meetings of this Conference are intensely spiritual, the afternoons being devoted to groups of lesser gatherings dealing with various topics of Christian work. Missions to the Jews, the Railway Mission, Work among Seamen, Work among Factory Girls, &c. One feature of this year's Conference was the presence of several French Pastors, Th. Monod, G. Appia and A. Boegner, among others, and one afternoon gathering was devoted to French Protestant Missions among the heathen, when these brethren took part.

—WE should be glad if the following *spontaneous testimony of cheerful and free giving, and abundant receiving, from one* who signs himself "A Young Christian" would induce others to bear like witness to the precious reality of that blessing of God, which maketh rich, and He addeth no sorrow with it. And that by their testimony many more might be induced to prove the loving-kindness and unchanging faithfulness of the Heavenly Father.

With reference to the remarks in your last issue on the subject of giving to the Lord, I beg the privilege of stating a few facts from personal experience, attesting the truth of God's Word which says "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10. My purpose in writing is that some fellow Christian young men might, in the very starting out of life, join me in proving the goodness of the Lord to those who honour and trust Him by bringing in ALL their tithes into His storehouse, not only the tithe of their money, but also of their time, talents, influence, words, and every other God-given power that could be used in His service.

My circumstances at the time of starting in life were straitened, there being scarcely enough from all sides to supply our needs. Still my mother taught me to give a portion of my income monthly and regularly to the Lord, reminding me that God looked not at the amount but at the spirit in which it was given, as all I could afford then was one rupee or about one-thirtieth. How my soul longed to give more, but I could not. Circumstances at times grew dark and it seemed as though every pice would be needed for house expenses, but God somehow always made provision for every need. Since then I have made it a rule to give the first-fruits of every increase to the Lord, and to proportionally increase the tithe with every increase of salary from one-thirtieth to one-twentieth, one-fifteenth, one-tenth and one-seventh, and this tithe I consider but a very small return for the rich blessings the dear Heavenly Father has been showering down on me in every way in return, a few of which I shall enumerate.

1. He has lovingly guarded us against every sickness and harm with their consequent costs. We little know how many hundreds of rupees we are saved yearly by God's mercies in this line, but because He does not charge us with His bill of mercies so many seldom think of considering what is due to Him as a thank-offering monthly.

2. He so arranged business at the time I joined office that I was privileged to gain in two years more experience in my business than I might otherwise have had in very many years, and this experience brought with it the increase of salary, so that I can very definitely say promotion cometh not from the East or from the West but from the Lord.

3. He so arranged it also that I have somehow been able to obtain the books most needed in the study of my profession at much reduced rates, and have by His leadings been directed to read only those which most practically pertained to the department of work required of me.

4. By the time economized in consequence, I have been enabled to devote a portion of time daily to direct work for the Lord, and oh the spiritual joy and blessings that have been received as a return, besides the treasures in heaven.

My experience after about seven years tithe-giving is that it pays in every way to serve the Lord and to freely bring in the tithes.

—UNDER the initials of "M. M. P. M." a Christian philanthropist is doing a good work in supplying beautifully got up text-cards, to the workers in the Lord's vineyard in this country. A lady in the American Marathi Mission says in her Annual Report: "I have been so glad to receive them for distribution the last year, and I have found the women delighted with them. They truly are perfect gems, and a rich gift for high caste women in their homes. One woman said 'I shall always keep mine before my eyes.' I have no doubt that many will be helped by them, as the Guzerati woman was, to give attention to the necessity of the soul's salvation."

We are informed that the following leaflets are being prepared and will be shortly ready and may be all had FREE on application to Mr. E. Rhodes, Deputy Agent, M. M. P. M., Dharmsala. Acts xvii, 24-31 in simple Hindi. 1 John i. 5-10 in Hindustáni. Ten Commandments, Lord's Prayer, Deut. xviii. 18 and 19, in Arabic, very latest revision. Bhajans (without music), "Dunyá men dil nahín lagáná." "Yishú Masíh mero prána bachaiyá" in Roman, D. Nágri, and Persian characters.

—UNDER the title of "Arrogance" the *Methodist Record*, of Bombay, printed a strong article in its July number dealing with the claims and pretensions of Ritualism in the Church of England. The Lucknow *Messenger of Light*, which we thought was a missionary journal, has attempted reprisals, in which zeal is more manifest than discretion. In severely tall language it denounces the *Methodist Record* as "the mouthpiece of a foreign sect in India." The writer should have made sure of his facts. He has probably learned by this time that it is the organ of the English Wesleyan Methodists instead of the American Methodist Episcopal Church as he assumes. If the writer had been at all conversant with the different phases of Methodism as developed in England and America he would have discovered the difference before committing such an absurd blunder. As it is, his criticisms lose all their point. English Methodism fondly claims to be nearer allied to the Church than any other of the "sects," and but comparatively few Wesleyans are concerned in the disestablishment movement. Nevertheless if the encroachments of Ritualism continue, not only will the most peace-loving of dissenters be disturbed and moved to protest, but all truly saved Churchmen will have to wash their hands of complicity with its Romeward movement.

—IT will be a turning point in England's history when she ceases her manifest drifting towards the horrors of a Parisian Sunday. In that direction she has been going all too surely of late. Sunday excursions and Sunday newspapers among the poor, Sunday tennis parties, and visiting, among the rich, are increasingly prevalent. The agitation for opening museums, picture galleries and places of public amusement on Sunday has been warmly carried on by one class of would-be philanthropists; while a section of religious teachers have lost their heads and wildly endeavoured to stay the tide of godlessness by substituting sacred concerts and popular Sunday lectures for the supposed dullness of Gospel meetings. It is a matter for devout thankfulness that some at least of these latter have begun to recognise the futility of their efforts. The *British Weekly* says:—

"The Sabbath-day of a passing age, austere, calm, meditative, holy, was the Sabbath-day of Puritanism, and is maintained now by those only who are faithful to the heart and spirit of what is called Puritan. Severe it was in the old times, unquestionably; but many who have been doubting are now finding it needful to own that when all severity is taken out of religion nothing worth minding about is left. Make religious observance always a festival, and people will conclude to feast in their own way, free of church rule and rite. If religion and the great religious day be mainly for enjoyment, the inclination will grow and spread to enjoy as much as possible; and that will not lead men to the church door. Who wants to hear of sin and righteousness and responsibility when he is seeking gaiety? No; the musical or theatrical entertainment, the country excursion, will surely attract more than the worship of God, however showy and "bright" that be made. We note frequently signs that encourage us to hope for a definite and thoughtful return upon the great ideas

of those who made the Sabbath a day of serious worship and blessed peace."

—Our American exchanges print a letter from Bishop William Taylor entitled "That $70,000 Lie." A story had got afloat that Bishop Taylor's African Missions, although called self-supporting were $70,000 in debt. The Bishop says :—

"It is a pity that good men believed it, and that it was proclaimed on the floor of the General Conference. It was refuted on the floor of the Conference at its next session ; but the manifest design of the Father of Lies to send it to the ends of the earth before the truth could get a start, was effected.

"Poor Africa ! The men stealing savages ; the desolations of rum, from Christian countries ; the despairing efforts of West Coast missions ;—and now, when God, on the strictest lines of economy, is rapidly leading, by half a dozen chains of missions, extending inland from a coast-line of 2,500 miles, consecrated bands of unsalaried Christian workers!

"Why, if this thing is allowed to go on, the Dark Continent will be dotted with gospel light-houses, and the neglected, outraged nations of Ethiopia will stretch out their hands, and lay hold on eternal life !

"Satan has declared that this movement is out of order, and must be stopped. The M. E. Church says, No ; the General Conference, her great oracle, says, No, never ; thousands of loyal, loving hearts, of all denominations of Christians, say No ; God says, No ; and Jesus Christ means to carry this work forward on His own account, in harmony with the church, but without complications with any institution of the church."

—The Native newspapers continue to discuss the case of Mr. Kirkwood, District Judge of Patna, who ordered an abominable outrage on a young girl recently. It is said that Mr. Kirkwood is about to go home on furlough, and it is alleged that this is not his first offence of the kind. The following is the view taken by the *Liberal and New Dispensation*, a Calcutta newspaper :—

"We are assured by the Chief Secretary to the Government of Bengal that Mr. Kirkwood's case is under consideration of Government. Mr. Kirkwood has transgressed enough and deserves severe punishment, so that his case may be an effective warning to all evil-doers of his type. It is not much to say that half the grievances of this country would instantly disappear if the Government were cautious enough to remove from its service, men, who are oppressive and tyrannical. Even a close watch upon officers of proved evil disposition would save the nation from the repeated insults which it is subjected to at the hands of these men. But no, somehow or other, in India, men of this stamp often thrive. They have to pass through nothing of the sort of a Purgatory or a Reformatory school to purify them. The course generally adopted by the authorities, to screen them from popular indignation, chiefly resolves itself into three ways, (1) grant of a furlough, (2) tranfer (3) or a brief term of degradation in the service. When the scandal is too great, the offender is only advised to offer resignation and retire home. This at any rate, we believe, is the general notion, and the effect is demoralising. The people lose confidence in the ruling class, the evil-natured ones of the latter are emboldened to follow the same course. We submit, should Government care to secure the good-will of the subject race, it is time it were prompt to punish and purge from its service men who, by arrogating to themselves despotism of the worst type, oppress and insult the people of the land in the name of British Government."

Such conduct as that of Mr. Kirkwood gives occasion for strictures like the above on Government officials. If there is any law by which he can be prosecuted it ought to be put into operation, but we suspect there is not. At a certain stage of the movement for repeal of the English C. D. Acts, the Rt. Hon'ble James Stansfield moved a resolution which resulted in their suspension and ultimate repeal. That resolution declared that such examinations were an outrage upon womanhood and ought to be abolished. The sooner that principle is established by law, and its infringement treated as a punishable offence, the better it will be for England and for India.

—The *Indian Christian Herald* gives a very interesting sketch of the conversion and life of the late Rev. Baikuntha Nath De of the Calcutta Free Church Mission who died recently while on a visit to his son at Lucknow, of heat apoplexy. He was a convert of Dr. Duff and came out from heathenism in 1845. His family made violent efforts to prevent his baptism, even going so far as to take him away by force and hide him for a month. But a writ of *Habeas corpus* was taken out against his brother, the chief actor in the opposition, which induced him to deliver the lad up to the Court. In 1849 he was accepted as a candidate for the ministry, and laboured long and usefully as a catechist, chiefly at Calna, of which Mission he was for many years the superintendent. While working at Calna Mr. Baikuntha Nath De was licensed by the Free Presbytery of Calcutta, and was subsequently ordained in 1880. In 1885 he removed to Mahauld. He leaves a widow and several children quite unprovided for.

—The arrest of Mr. Arthur Crawford of the Civil Service, as he was endeavouring to escape from Bombay in disguise, on the morning of Wednesday last, has caused a very painful sensation throughout the district. His long career, his marked influence, of which the Arthur Crawford Market is a partial monument, and his peculiar history with such a humiliating climax, all tend to deepen and spread the feeling of public interest in the case. The fact that an old, wealthy and powerful civilian attempts to fly from the country in deep disguise, indicates something so very rotten that it will not be possible for even the India Office to cover it up, or apologise as in the notorious Wilson-Cambay case.

The facts as stated in the daily press are briefly as follows. On Monday last at 10 a.m., a military guard was placed over Mr. Crawford's office at Poona. Mr. Crawford, together with two first class Native magistrates were declared to be suspended. Mr. Moore, of Messrs. Moore and Propert of Bombay, was placed in charge of the office. Mr. Crawford left Poona in disguise on Tuesday evening and was arrested at Connell's Victoria Hotel, opposite the Prince's Dock about 11 a. m. on Wednesday and taken back to Poona by Col. Wilson, Commissioner of Police, the same evening. Bail has been accepted for Rs. 70,000, A correspondent of the *Bombay Gazette* states that the alleged corrupt practices which have led to Mr. Crawford's arrest had been the subject of rumours for some time, and that more than one Collector in the Central Division has refused to serve under him. The Acting Director of Agriculture is credited with having called the attention of Government to a gross case of irregularity in the sale of a farm at Badghaum, which had been disposed of for an wholly inadequate sum, and that the information elicited in this case led to the suspension and arrest of the Commissioner. Other accounts say that information was laid before the Government by an influential official in the Commissioner's own office. Seventy or eighty officials are said to be implicated, several of whom have been suspended during the week. It is also stated that the Governor himself made the most careful enquiries before taking action, and obtained the Viceroy's concurrence by telegraph. Before leaving Poona Mr. Crawford wrote to his brother in Bombay that he was tired of the anxiety, and that his body would be found in the river beneath Holkar's Bridge. On the strength of this the river was actually dragged by the police, though his servants stated that he went in the opposite direction on leaving the bungalow.

ECHOES OF THE MISSIONARY CONFERENCE.

The Work of Bible Societies in connection with missionary effort, formed the subject of one gathering. After speeches by Dr. Gilman, Prebendary Edmonds and others, Mr W. J. Slowan, of the Scottish National Bible Society, gave an account of its operations, and Dr. J. L. Maxwell gave the substance of a paper written by a brother in South China (Rev John C. Gibson) Its object was to determine how best to have the Word of God given to some thirty millions of Chinese. His argument is that from this time we must seek to concentrate our efforts on the matter of translations—not in the dead written language, but in the spoken vernacular language of South China ; and that the best letter for the use of the vernacular is our own Roman letter. The bulk of the Chinese people cannot read their own language, and experience shows that, from the nature of the case, they never will. There is no corner of China where the book language is a living language. When any native preacher rises to read the Scriptures to an audience, he has first in his own mind to translate from the dead language into the living language of the people. What he reads to-day may not be what he reads to-morrow, and so there is no guarantee of accuracy. The Christian Church must teach all its members to read, unless disabled by age or infirmity, in the vernacular. It is impossible that the agricultural people in China can be taught to read in their own tongue, using the cumbrous hieroglyphic characters. The Roman alphabet gives an easy solution of the difficulty. Anyone can learn to read in this form in three months' time.

In the session devoted to "Home work for Missions," the question of Christian giving was discussed. A paper was read by Dr. Sutherland, which had been prepared by the Hon. John Macdonald

Canada's Converted Premier.

Mr. Macdonald believed the wealth of the world to be largely in the hands of Christians, for religion has made them thrifty and bright, and also given them character, which to men of business means fortune. He urged the giving of money as preferable to leaving legacies, and asked whether an effort could not be made to raise next year's contributions to mission work by fifty per cent.

Mr. David Maclaren emphasised the importance of Christians realising that they are stewards of all they possess. God's blessing is assured to those who "prove" Him by "bringing the tithes into the storehouse." He approved of weekly giving by small people, and an account being kept by those in a larger way of business. He had never known a person begin such an account who was not at the outset surprised to find how little he had been in the habit of giving.

Mrs. Mary C Nind, an American Methodist, giving her own experience, said that, early led to Christ, she was told that she must be all the Lord's, and not a part only. Instructed in missionary themes, she was taken to missionary meetings and read missionary books She was early taught to save the money which would have gone in candies. The family lived

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plainly and saved money in order to be able to give. She commended to others the method of bringing up which she had experienced, and since put into practice as a mother and a grandmother. She was converted at the age of five, and all her children underwent the change before they were twelve. She told her children that consecration must be complete, and that they must be attentive to Divine calls. She had the pleasure of knowing that they gave at least a tenth of every dollar to the Lord, and she had told them that if ever they should be blessed with abundance they ought to give one-fifth She said, "Let missionary enthusiasm permeate the home; remember missions at the family altar; talk of them at the table; and live the missionary life every day. Then we shall not have so many stingy Christians as we have."

THE BISHOP OF EXETER

presided at a large public meeting called to consider the duty of the Church, when there was some exceptionally good speaking. The Bishop said the new departure must be a re-departure on the old lines. Though we look for no changes, we do look for a fresh baptism of the Holy Spirit of God. In these days of the Church's warfare, which many believe to be the last days, may we not humbly expect "the latter rain?" "The early rain" fell for the softening of the soil for the seed-sowing in Pentecostal days. I do believe that we may in these days look for the latter rain, the outpouring of the spirit of God in a very remarkable way, such as was foretold by the prophet in the words, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy. . . . Also upon the servants and upon the handmaids in those days will I pour out my Spirit." I really believe that it is thus that the Master will prepare the way for his return in glory. Talking of new departures, we look for a firmer grasp of that new commandment which the Apostle has told us is, after all, the old one, the one which was heard from the beginning—that we should love one another. But especially, I think, we should pray that there may be a new departure, by God raising up native apostles among the heathen. It is "according to our faith" that we shall have, if the things we desire are according to God's will; for we are assured, "If we ask anything according to his will, He heareth us." What would it be if native apostles were raised up in India, in China, in Japan, and in other countries far away among the heathen, if men full of the Holy Ghost and of power stood forth?

Rev. H. W. Webb-Peploe followed with a vigorous speech and the earnest enquiry "What shall now happen as the result of this gathering?" What of the "righteousness of life" which is to follow from the oneness which has been manifested? It is not sufficient that men be stirred with the enthusiasm of humanity because they have come together, and realised their collective unity as the Church of God. If the Holy Ghost were to move in our midst, what could God do if every man and woman here were to realise his or her blessed and glorious responsibility? And if this be laid upon us to-night, let me remind you that, though we have seen great things performed in the past, we have yet to learn what God can do with one man really consecrated unto Him. I hold that God looks for all, and looks for the best. God must have the noblest, and He waits to-day, saying, "Who will say, 'Here am I, Lord; send me.'" Who dares hold back? It is not a mere matter of enthusiasm; it is the question of all questions, as concerning the glory of God. "Who is ready to go for us, and whom shall we send?" How can the Church dare sit still?

REV. W. M. TAYLOR, OF NEW YORK,

said that the great thing needed for advance all along the line was a deeper intensity of love to the Lord Jesus Christ, and a larger measure of liberality. Let us not forget, that the New Testament tithe is the whole ten parts. All that a man has must be devoted to Christ; the new Testament Levites are all priests. We also want *a new spirit of prayer*. Of organisation for our work we have all we need. Oh for a baptism of the Holy Ghost and of fire!

Rev. Dr. A. J. Gordon, of Boston, spoke hopefully of the fact that we have also to-day a revived and regenerated Christian conscience. The time has been—and we confess it with shame—that the Church of God has been in guilty complicity with slavery, and with the use and sale of strong drink, without protest. I cannot speak for England or Great Britain, but I can for America, when I say that there is such an uprising to day, and such a determination as has never been known, that this drink evil shall be utterly banished. If you notice, just as soon as the Gospel is planted in a place, the great enemy brings strong drink forward in order to undo the work of God. Satan never sets his dog on his own sheep; as long as the world lies still he lets it alone, but when it is elevated by Jesus Christ, then he attacks it.

As in Alaska, so on the Congo, redemption went in, and rum and ruin followed, with the white man. In a revived conscience we have power. If our Governments have no conscience, then this Convention will act as an external conscience. The engineer of the suspension bridge at Niagara declared when that structure was completed that he had no fear of its standing any weight that might be taken over it, nor any external pressure that might be brought to bear upon it. But, he said, there is one thing that I fear it would not stand, and that is the movement of a brigade of soldiers marching to music. Now there is an opium suspension bridge from England to China, and a liquor suspension bridge from the United States to the Congo. Let this convention determine to give God no rest, and give Governments no rest while these bridges remain. Let us march to the music of the Gospel of Christ; let us fall into line, and then tramp, tramp, tramp over these bridges, until they sway, and swing, and break. A new departure! Yes, let us have a repetition of the old departure. Let the 120 societies reproduce that which was done before Pentecost by the 120 individuals. Let there be aspiration and emulation. Let us "tarry" until we be "endued with power from on high."

In another meeting on Commerce and Missions, Dr. Pringle, late of the Bengal Army, read from several Government documents to show that the evils alike of the drink and opium traffics in the Indian Empire, are admitted. The speaker said that the Government makes a grant in respect of opium growing. Let the grant be made for the cultivation of wheat, and little will be heard of raising opium.

VALEDICTORY MEETING.

The original intention of the Committee was to close the Conference on Tuesday evening, and the meeting on Wednesday evening was an after arrangement. The valedictory programme was, however, carried out in its integrity.

Lord Aberdeen with the Countess by his side as usual, took his place as chairman, while the opening hymn was being sung. Then he read the appropriate 133rd Psalm The earlier part of the speaking consisted of addresses by Canon Fleming and Rev. R. Wardlaw Thompson, on the importance of distributing the Scriptures and pure literature as auxiliaries to the direct preaching of the Gospel through the living voice.

Some interesting figures as to the scope of the Conference were submitted by Mr. Hugh Matheson, Chairman of the General Committee. There have been 58 American societies represented, and the number of delegates from the United States has been 187. From 10 societies in Canada there have come 27 delegates. Seventeen Continental societies have been represented by 42 delegates. Two colonial societies each sent a delegate. From 54 English, Scotch, and Irish societies there have come 1,300 delegates and members. In all, 141 societies have been represented by a delegation of 1,500. Mr. Matheson said the guiding hand of God could be recognised all through the proceedings; he referred in terms of peculiar pleasure to the deep impression made by the American friends. He believed the Conference would mark a blessed epoch in the progress of Christian missions throughout the world, and that it would give a great impetus toward the universal proclamation of the Gospel. When the beloved brethren and sisters leave our shores they will be followed by many prayers for safe journeying, and for a rich blessing on them and their future work.

The *Christian* says the final meeting of the great Missionary Conference will not soon be forgotten by those who were present. It was the largest of the series, and by far the most enthusiastic. The subjects under consideration—the Opium Traffic, the Drink Traffic, and Licensing Sin—naturally lent themselves to the expression of strong feeling; both speakers and hearers fully took advantage of the opportunity. The opinion was expressed during the evening that, in the matter of the opium trade, the Christian conscience of Great Britain has of late gone to sleep. The proceedings of Wednesday evening ought to do something in waking it up and keeping it wide awake till the cause for such wakefulness has disappeared. The outstanding features of the evening were the powerfully explosive utterance of Dr. Taylor, of New York, the remarkable reception given to Mr. Alfred S. Dyer, on his return from India, and the heartiness of feeling shown towards our two eloquent American brethren, Dr. Gordon and Dr. Pierson.

Epitome of News.

SATURDAY, JULY 14.

—A telegram from Odessa says that the autumn export of bread stuffs from Southern Russia is expected to be enormous.

—The Rangoon correspondent of the *Morning Post* telegraphs:—Altogether some forty dacoits implicated in the late attack on the railway at Zigon have been captured. They were deluded into joining the rebellion by a priest who stated that Theebaw was still in Upper Burmah with a large army, while the exile at Ratnagherry was only a sham surrender to the English, who had been duped. The Burmese are a most credulous race.

—The widow of General Grant, the former American President, is stated by her son to have received the sum of 411,000 dollars up to date (say 8 lakhs of rupees) from the publication of her husband's autobiography.

—During the past winter one of the most extraordinary discoveries of modern times has been made in Upper Egypt. On the Eastern bank of the Nile, not far to the north of Syut, are the extensive ruins of an ancient city now known as Tel-el-Amarna. The city was that built by Amenophis IV., better known to Egyptian travellers as "Khu-en-Aten, the heretic king" of the eighteenth dynasty.

—The police have arrested an Upper Burman, whom no one knows; but who claims royal blood and states he is related to the Mengoon Prince, calling himself the Taiktin Prince. He is 25 years of age, and the authorities are puzzled regarding him, his identity or antecedents. Peacock seals and proclamations calling upon the Burmans to rise and destroy the railway, the vulnerable point of the English enemy, were found among his effects. Beyond saying that he had some companions who had stayed with him and who had now departed, he refuses to give

information. The singular circumstance that such a proclamation comes to light almost contemporaneously with the recent attack on the railway makes it possible that there is some connection between this man and that event. Investigation is continuing.

—A document expressing approval of the general principle of the Channel Tunnel "as a commercial enterprise of vast mercantile value, and an international work which cannot fail to promote peace" is being extensively signed in the House of Commons.

Monday, July 16.

—Messrs. Donald Currie and Co.'s steamship *Drummond Castle*, which arrived at Plymouth on June 25, with the homeward Cape mails, brought news of a fearful shipwreck off Cape L'Agulhas, a large vessel, supposed to be a merchantman, being lost with all hands From what could be gathered from the officers and passengers on board the *Drummond Castle*, it appears that at half-past nine on the night of Sunday, June 3, when the *Drummond Castle* was off L'Agulhas in a most tempestuous sea and howling storm, those on board saw a large sailing ship, having painted ports, throw up signals of distress. Her foremast was standing with tattered sails, but her mainmast was gone and only a stump of her mizenmast was remaining. The *Drummond Castle* approached as near as possible to the distressed vessel, which continued showing blue lights, throwing up rockets, and burning tar-barrels, as an indication of her desperate condition. On one occasion the *Drummond Castle* approached her very closely, considering the state of the weather, and her master, Captain Winchester, caused her to be hailed, stating that he would be prepared to take the crew on board if it could possibly be managed. The reply came back that all the boats were gone, and that the vessel was in a most disabled state, which rendered her uncontrollable. Thereupon Captain Winchester intimated that he would stand by until daybreak, with a view of rendering assistance, and preparations were made to this end. The distressed ship continued showing blue lights and rockets, and the *Drummond Castle* kept as near as possible to her, going round and round her. The night was dark and the sea running mountains high, so much so that any attempt to launch a boat must inevitably have been attended with further loss of life. Suddenly, at half-past three on the Monday morning, when a high sea was running, the lights disappeared under circumstances which leave little doubt that the unfortunate vessel foundered with all hands on board. The *Drummond Castle* at once sailed to and over the place where the vessel was last seen, but nothing more was to be perceived After cruising about until daylight and finding nothing, the *Drummond Castle* continued her voyage and arrived in Table Bay thirteen hours behind her usual time. The name of the distressed vessel could not be ascertained, and up to the present there is nothing to lead to her identification.

—The higest classical honour in the London University has this year for the first time fallen to a lady, Miss Mary Louisa Worley, of the North London Collegiate School for Girls, and Girton College, Cambridge, who has gained the gold medal in classics at the annual examination for the M. A. degree. No other lady was successful in classics, but there were in all sixteen candidates in this branch, of whom ten have passed. Miss Worley matriculated in 1883, gaining an exhibition. In 1886, at the B. A. examination, she gained second-class honours in classics

—The Indian corn crop in Nepal has been almost completely spoiled, and the prospects are still far from promising. Rain had fallen previous to the 28th ultimo, and the land was being ploughed for the winter rice crops.

—The Calcutta Medical College has added a class for women.

—Dr. Blaney has addressed an important letter to the *Times of India* against the establishment of the proposed Cholera Hospital in Khetwadi, Bombay. He contends that the erection of such a Hospital in front of the Cama Baug would strike terror into the hearts of the women of the neighbourhood which might result in more serious consequences than would result from an outbreak of cholera itself. Dr. Blaney is of opinion that until the non-transport ability of the germs of the disease is proved beyond a doubt the building of a Cholera Hospital in such a district is not justifiable.

Tuesday, July 17.

—The *Dnyanodaya* says: The three political parties in the United States have now selected their candidates for the office of President and Vice-President and the land will be swayed with political excitement till the election in November. The telegraph announces the Republican party has selected as its candidates men who have no moral or intellectual predominance, and who were selected largely from considerations of expediency because they are from the two most doubtful and largest states. It is hoped that by their personal influence they can carry their own states. Since such considerations of expediency controlled the choice of candidates, the platform of the party was probably prepared under similar influences. The Democratic party, which has renominated President Cleveland, has one prominent principle, viz., a decided modification of the policy of raising revenues by heavy import duties in order to keep home manufactures. The Republican party is divided on this subject, and has no great principle at heart: return to power is its chief motive. The Prohibition party is a new one, but it has all the enthusiasm and force of intense moral earnestness for an important principle, viz., the suppression of the terrible evil of the liquor traffic. Its candidate for the office of President, General Clinton B Fisk, is an able high-minded man. We anticipate the re-election of the Democratic candidates with an immense development of strength in the Prohibition party.

—The *Kaukab-i-Hind* says: The Methodist Publishing House, Lucknow, has just published in good form a Zenana Teacher's Record, prepared by Mrs. E. M. Scott of Muttra. Each Bible Reader is expected to keep a list of the houses visited, number of readers, listeners, etc. The plan is a good one, and the book will commend itself to every Missionary in charge of zenana work. The book is priced at eight annas.

—The Dasehra holidays this year are from Oct. 10th to the 13th inclusive. The Lucknow Dasehra meetings will probably begin Wednesday, Oct. 10th, and close the following Saturday.

— A Home paper says that the greatly increased demand in India for the services of medical women, particularly in connection with Lady Dufferin's Fund, has given much additional importance to the work of the New Hospital for Women in the Marylebone Road, an institution in which a considerable portion of the medical supervision is in the hands of what are called "lady doctors" including Mrs. Garrett-Anderson. Probably it is in view of this consideration that the Lord Mayor has called a meeting at the Mansion House, on Friday, the 6th of July, in support of the movement for the entire re-building of the hospital upon a site near St. Pancras Church, at a total cost of some twenty thousand pounds. Towards this sum Professor and Mrs. Westlake, Mr. and Mrs. Thomasson, and Mrs. Garrett-Anderson and her husband have each contributed a thousand pounds, and about six thousand pounds have been privately contributed.

—Mr. Edison has invented a wax doll that talks. The jaws are hung so naturally that one unacquainted with the fictitious character of the doll would imagine that they belonged to a genuine flesh and blood infant. The body of the doll contains a miniature motor and the smallest phonograph ever made. The phonograph and the jaws of the doll are worked simultaneously, and the fictitious infant talks for just one minute by Mr Edison's golden chronometer. It is so accurately timed that the homely little prayer which John Quincy Adams uttered while dying—"Now I lay me down to sleep"—has just time to issue from its ruby lips before the instrument stops. In explaining how this remarkable feat is performed Mr. Edison said, "A curious feature about this invention is that the baby's voice is an exact representation of the human voice. In fact, it is my own voice, for I speak to the phonograph and the record is made of the tones of my voice upon the little waxen cylinder. Then, by an ingenious contrivance connected with one of the arms of the make-believe baby, the mechanism is started into motion. It sounds all the more natural coming from the baby, because the tones of my voice have been reduced in volume, so that they seem suited to the infant's capacity. The accurate gauging of the utterances of the doll, so that they would come within the one-minute limit, has cost me a great deal of time and labour. The first line of the prayer is repeated more quickly than any of the others."

—The P. & O. Steam-ship Company have just placed an order for four large steamers with Messrs. Caird and Co., Greenock. Each steamer will be 350 feet long, and of 5,000 tons burthen. The Greenock firm bid lower than the Tyneside and Wear builders, to whom also the competition was open.

Wednesday, July 18.

—The London Mission Chapel at Kayrampukur, south of Calcutta, which was blown down by a storm on Sunday, May 6th, has been re-built by the congregation without aid from the Society. It was first used for public worship on Sunday July 8th, and was formally dedicated to the worship of God on the following Wednesday, when the Rev. W. Johnson presided. The cost of the building has been Rs. 148, and those of the people who were too poor to give money have contributed of their labour or given straw. The whole of the money has been raised.

—The poet Whittier sent to Dom Pedro a telegram congratulating him on the abolition of slavery in Brazil. The Emperor, who is still very feeble, dictated a pleasant reply.

—The following is the Upper Burmah summary of reports:—Two dacoities occurred in Shwebo, in one Myoke Moung Tha Hla pursued the gang, killed their leader, and recovered 24 head of looted cattle The Myoke was slightly wounded. In the south of the district two other dacoit leaders were killed. In Sagaing there were four dacoities, in one the Thoogyee and a headman were murdered. Twenty dacoits surrendered to the Assistant Commissioner Chamgu, and a notorious leader surrendered in Ava; giving up a revolver, three muskets, and two jingals. In Upper Chindwin a gang of sixty dacoits burned the village of Shekan. Two parties of police have gone in pursuit. In Yeu there were six dacoities. The Southern Division is fairly quiet. In Pyimmana a gang of fifty Shans attacked a forester of the Bombay-Burmah Corporation, and wounded one man of the Karen guard. Two elephants and seven men of the Karen guard were missed, but the elephants have since been found in the jungle.

—Rev E. W. Parker of Morabadad, writes to *India's Young Folks* of the Oxford League, established among the young people of the Mission at that place. The Oxford League is a society, orginating in America, for the social, intellectual, and religious improvement of the young Christian people. He says: "teachers, clerks, large boys and girls all take part

heartily." The prayer meeting in connection with the League has grown so large as to necessitate a division. The meeting is led by some member of the League. They study three chapters of the Bible a week. The leader writes out twelve to sixteen or more questions on the chapters, and at the meeting they are handed by number to members who get up and answer as best they can. As a general subject they have recently had Christian evidences for a month. Two essays are read on the subject each week. Mr. Parker says it is "waking the young folks up."

—A paper issued by the Bengal Agricultural Department gives some remarkable statistics regarding the growth of jute cultivation in the Lower Provinces. In the last two years the increase has been about 20 per cent. on the normal area; which means an extension of about 200,000 acres; while the expansion in production may be judged from the fact that last year the amount of jute received in Calcutta exceeded the imports of 1884 by over two million maunds.

Thursday, July 19.

—The P. & O. Company's s. s. *Siam*, with the English mails of the 6th inst., left Aden for Bombay at 6 p. m., and the same Company's steamer *Carthage* left for Colombo and Australia at 5 p. m. on Tuesday.

—The new German Emperor is reported to have said some months ago:—"I am well aware that the public at large, especially abroad, imputes to me a thoughtless inclination for war, and a craving for military glory. God preserve me from such criminal levity! I repudiate such intentions with indignation."

—The *Indian Messenger* says: Orissa appears to have been violently agitated by the marriage of Babu Bijaychandra Majumdar with the daughter of Babu Madhu Sudan Rao in violence of caste rules. Sometime ago our attention was drawn to some vile writings in orthodox Oriya papers on the marriage. A correspondent of the *Indian Mirror* writes:—"This intercaste and interracial marriage has thrown the orthodox community of Orissa into a great convulsion. Some of them are attributing the present drought to this marriage; others think that unless the marrying parties are sent out of Orissa, their own sons and daughters may not hesitate to follow the evil example." We are glad that such a stir has been created by the marriage.

—A most remarkable invention, of which a working model is shown at the Alexandra Palace exhibition, is the detachable life-saving saloon for ships which has been designed by Mr. William Hutchings, shipwright, High-street, Erith. Mr. Hutchings would convert the fixed saloon of the liners into a navigable life-saving saloon, which can be put overboard by the simple method of unlocking the saloon. The model of this invention is most complete, and conveys a much clearer idea than any words can do of its practicability.—*Iron.*

—The latest novelty—a bicycle railway—has been invented by an American who has patented the idea in every country in Europe, as well as in the United States.

—It is stated that a new Roman Catholic Cathedral is being built by one Moung Pho, a wealthy Burman, at a cost of Rs 60,000. Moung Pho will not allow anyone to share in the expense. He wishes to have the whole benefit of all blessings attached to such undertakings.

—The Government of Travancore have offered the South India Railway Company to guarantee four per cent. interest on the cost of the proposed railway within Travancore from Quilon to the British frontier, provided the Company undertakes to construct the whole line from Quilon to Tinnevelly.

Friday, July 20.

—Births and Deaths in Bombay.—The total number of deaths registered during the week ending Tuesday, 17th July, 1888, was 491, being 25 more than the preceding week and 70 more than the week ending the 12th June, 1887; 69 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 19; Lingaet, none; Bhattias, 7; Hindoos of other castes, 237; Hindoo outcastes, 38; Mussulmans, 125; Parsees, 24; Jews, 1; Native Christians, 15; Eurasians, 6; Europeans, 2; while the rate of mortality per 1,000 of the population was 26·58. There were 108 deaths from remittent fever, being 18 more than the last week and 29 more than the corresponding week of last year. There were 11 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 11. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 96, 11 and 21 last week, against 72, 14 and 7, respectively, in the corresponding week of last year. During the week 308 births were reported in the different districts.

—The total rainfall registered in the different districts of Bombay up to July 19th is as follows: Byculla, 40 inches 7 cents.; Fort, 37in. 40ct.; Esplanade, 37in. 32ct.; Colaba, 37in. 60ct. The total registered to the 19th of July last year was: Byculla, 52in. 75ct.; Fort, 52in. 11ct; Esplanade, 50in. 87ct., Colaba, 50 in. 55ct.

—Dr. Mackichan, Professor of Physics and English in the Free General Assembly's Institution, has been appointed to succeed Sir Raymond West as Vice-Chancellor of the University of Bombay.

—The rate of exchange stands at about 1s. 4 3-32d.

TELEGRAPHIC NEWS.

Capetown, July 12th: A terrible fire has broken out in the entrance shaft of a mine owned by Mr. DeBeers, the famous diamond merchant in Kimberley, the chief centre of the diamond diggings. At the time of the fire several hundreds of persons were at work in the mine, and hundreds are now entombed within the seams. Five hundred souls have already perished in the flames, among whom were many whites. The appalling event has given a shock to the Colony owing to the terrible sacrifice of human lives it involves.

13th: Owing to the energetic measures which were taken for the rescue of those who were imprisoned below ground through the fire in DeBeer's Mine, near Kimberley, forty-two whites and four hundred natives were brought up alive, but in a most pitiable condition.

14th: The official investigation shows that 230 natives, and 24 whites have perished through the fire in the entrance shaft of the De Beer's Mine.

London, 13th: In the House of Lords Lord Northbrook, Lord Kimberley, and the Bishop of Carlisle passed the highest eulogiums on the Rajput Chiefs and on Colonel Walter, our Political Agent in Rajpootana, for the reforms they have inaugurated throughout Rajpootana in curtailing the expenses of marriages and in raising the marriage age. Lord Cross, Secretary of State for India, said that the Rajput Princes were the leaders of the Hindoo race, and that no more sweeping reform was possible. It was the greatest advance made in the present century, and might lead to changes which no man living could foresee. He had no objection to lay on the table the Indian despatch relating to the reform.—In the House of Lords last evening, the Duke of Argyll introduced a motion for a vote of confidence in the Government with respect to its Irish policy. After an animated debate, the motion was voted without a division.

14th: All the clauses in Mr. Ritchie's Bill dealing with the Local Government in London have passed the Committee of the House of Commons.

Capetown, 15th: Sir John Henry Brand, the President of the Orange Free State, died at Bloemfontein to-day.

London, 16th: An Encyclical letter from the Pope was read in the Dublin Churches during Mass yesterday. In it his Holiness strongly re-affirms the decision of the Congregation of Holy Office in regard to the Plan of Campaign and Boycotting, and censures the agitation against the Rescript.

Cairo, 16th: The French Government is contending that the capitulations still operate at Massowah, and protests against the Italians exacting taxes from foreign residents of that place. The Italian Government refuses to admit the contention. Negotiations regarding the subject between France and Italy continue.

London, 17th: In the House of Lords, the Bill to extend the jurisdiction of the High Courts in India was read a third time and passed.

18th: In the House of Commons last night the Local Government Bill passed through the Committee with the exception of the new clauses.

Chicago, 18th: A dynamite plot to murder the judges who had sentenced to death four of the Anarchists for complicity in the Socialist Riots that took place in May, 1886, and to destroy public buildings, has been discovered here.

Yokohama, 18th: A volcanic eruption has taken place in Japan (the locality has not been clearly telegraphed) Four hundred persons have been killed and 1,000 injured.

Bishop Thoburn writes that he will hardly reach India before October or November.

"A children's chair" is proposed for the Theological Seminary at Bareily. It will require $12,000 to endow it. Rev. Dr. T. J. Scott sends out a ringing appeal to the Methodist Sunday schools of America to found such a chair.

Mr. Blackstone of America has given Rs. 9000 for the purpose of founding a training school for female workers, at Muttra, N. W. P. The money has been received, the site selected, and the house will be commenced at once and it is hoped that the school will be opened by first of January, 1889.

Pomare, Queen of Tahiti, lately died at seventy years of age. At her birth not one Christian convert had been made in the South Sea Islands. At her death more than three hundred islands were wholly evangelised. This has been largely the work of natives.

The Primitive Methodists, who have been holding their Conference in Liverpool, report 1,000 ministers, 6,000 chapels, and 192,874 members.

THE SCIENCE OF GASTRONOMY.

A celebrated London medical authority writes: "I think very few of the English public, nor indeed of the cooks who cater for the public at restaurants, &c., know how excellent a result is attainable in the form of 'aspic' by the proper use of 'Liebig's Extract.' The summer season is essentially the time for consuming it. Nothing is more tempting in appearance, in flavour, and in coolness than aspic jelly as the medium in which little cold fillets of all kinds—fish, fowl, game, lamb, lobster, &c.—may be served, as well as salads. 'Nelson's Gelatine' is the basis, 'Liebig' to colour and give the meat quality and body, a *little* Tarragon vinegar and Worcester sauce to flavour, and a little lemon juice, giving at a ridiculously small cost a perfect aspic jelly." —*Lady's Pictorial.*

HEATHEN SYSTEMS AND CHRISTIANITY.

Paper Read at the Great Missionary Conference.

At an open Conference on "Buddhism and other heathen systems; their character and influence compared with those of Christianity," Sir Monier Monier-Williams presided, and also read the first paper. Buddhism was Sir Monier's subject, and it need hardly be said that he handled it with consummate skill, and presented with great power the contrast between its essential doctrines and those of the religion of Christ.

At the outset he remarked that it is one of the strange phenomena of the present day that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by some bright gems culled from its moral code by those who not only keep altogether out of sight certain dark spots, but also omit to mention precepts which no Christian would soil his lips by uttering.

What claim has Gautama Buddha to the title, "The Light of Asia?" Those who give him this name forget that his doctrines are only spread over Eastern Asia, and that Mahomed, whose doctrines are also prevalent over large areas, has an equal right to be called "The Light of Asia." Before all things Buddhism means enlightenment of mind. It was only after a course of meditation that the so called light and knowledge burst upon Gautama, and then he became Buddha, the enlightener. Of what nature was the so-called light and knowledge which radiated from the Buddha? Did it recognise the depravity of the heart of man, the knowledge of sin? No! In this respect the Buddha's light was a profound darkness. He confessed himself a downright agnostic. Was it a knowledge of the goodness, justice and holiness of an Omnipotent Creator, and of the Fatherhood of God? No. In this respect also the Buddha's light was utter darkness, and he acknowledged himself an utter agnostic. He knew nothing of any being higher than himself.

What, after all, was this enlightenment which has been so much spoken and written about? All that the Buddha claimed to have discovered was the origin of suffering, and the remedy for suffering. All the light of knowledge came to this; suffering arises from the indulging of desires; suffering is inseparable from life; all life is suffering, and suffering is to be got rid of by the suppression of desire and the extinction of personal existence. Buddha told his disciples to stamp out suffering by stamping out desire. The Christ, on the contrary, told his disciples to glory in their sufferings, to rejoice in them, and to expect the perfection of their characters through suffering. Christianity and Buddhism agree in asserting that all creation travaileth in pain, in bodily suffering, in tribulation. But while the One taught man to aim at the glorification of the suffering body, the other asked him to look forward to its utter annihilation.

We Christians are members of Christ's body, of his flesh, and of his bones—members of that Divine body which was a suffering body, a cross-bearing body, and is now a glorified body, an ever-living and life-giving body. The Buddhist repudiates as simply impossible all idea of being a member of the Buddha's body. How could it be that they should be members of a body that was burnt and has become extinct, with his personal being also dead?

At least, some will say, Buddha taught his disciples to aim at getting rid of sin and to attain purity of life. He had no such idea. He said, "Get rid of demerit and evil actions, and store up merit and good actions." That is one of the propensities of human nature from which Christianity has delivered men. Buddha never claimed to be a deliverer from sin, never pretended to set anybody free from the bondage of sinful acts or habits, and never professed to provide any medicine for the dying sinner. He even told his disciples that he was powerless to set them free from the things they would have to endure through countless ages of changeful existence. Christ, however, proclaims liberty to the captive, and, cancelling past sins, He enables the pardoned criminal to start on a new and holy life.

We find, say some, that Buddha taught that we must not love the world, nor money, nor unrighteousness, that we must overcome evil with good, and do to others as we would that they should do unto us. I admit that, and more besides. But the great contrast between the moral precepts of Buddhism and Christianity is not in the letter, but in the motive power brought to bear in their application. Buddhism says: Be righteous in yourselves. Christianity says: Be righteous through a power implanted in you from heaven—freely given to you, and always abiding in you. Buddha says: Take nothing from me. Christ says: Take all from Me. If anyone, however, insists on placing the Buddhist and the Christian moral codes on the same level, let him ask himself the one question, Who would be more likely to lead a godly, righteous, and sober life, the man who has learned his morality from the extinct Buddha, or he who knows that his life and power come from the living, eternal, and life-giving Christ?

Having admitted that Buddhism promoted progress to some extent in India, Sir Monier maintained that in no sense, however, is Christianity to be regarded as a development of Buddhism, nor can Buddhism be regarded as a kind of introduction to Christianity. Between the two systems there is an impassable gulf. Christ was God-sent: Buddha was self-sent. Christ was with the Father from everlasting and in the fulness of time born of a virgin. Buddha is said to have passed through a series of bodies, demigods and demons, and to have by his own will, entered the side of his mother in the form of a white elephant. Christ was born in a poor and humble station, Buddha was rich and came of a princely family.

Having followed up the contrast, even to showing that, while Buddha is regarded as now having no existence whatever, apart from his doctrine, Christ lives for ever in a glorified body, the speaker pointed out the difference between the Buddhist doctrine of merit and the Christian doctrine of Justification. The most essential distinction of all is: Christianity regards personal life as the most precious and most sacred of all possessions, and God Himself as the highest example of intense personality—the Great I AM THAT I AM—and teaches us that we are to thirst for a continuance of personal life as a gift from Him. Nay, more, it teaches us that we are to thirst for the living God, and for conformity to His likeness. Buddhism, on the other hand, sets forth as the highest of all aims utter extinction of personal identity, utter annihilation of the Ego, utter annihilation of all existence in every form. It proclaims as the only true creed the ultimate resolution of everything into nothing—the ultimate resolution of every entity into non-entity. Christ tells us what we must do to inherit eternal life; Buddha tells us what we must do to inherit eternal extinction of life.

Whom shall we choose as our guide, as our hope, as our Saviour? The "light of Asia" or the Light of the world? The Buddha or the Christ? It seems a mere mockery to put these final questions to rational and thoughtful men and women in the nineteenth century. Which book shall we clasp to our hearts in the hour of death—the book which tells us of the extinct man Buddha, or the Bible which reveals to us the living Christ, the Redeemer of the world?

The mighty love of Jesus prompts men to go among the most wretched beings on Earth with the Gospel.

SIXTEEN LOST, ONE SAVED.

At a public dinner given to General Harrison, when he was a candidate for the office of the president of the United States, one of the guests, rather conspicuously, "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast and said: "General, will you favor me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said in the most dignified manner:

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"

The effect on that company may be imagined. —*The Presbyterian.*

BOWEN MEMORIAL.

To the Friends of Christian Missions in India, Great Britain, and America.

On Sabbath morning, February 5th, of this year (1888), in Bombay, there passed to his reward one of the most remarkable men that modern Missions have supplied to India. The name of George Bowen is probably known to the majority of those whose eyes will meet this appeal. For forty years he identified himself with Mission work in India, and during all that time was never once out of the country. He purposely adopted a manner of life which was humble and self-abnegating to a remarkable degree, that he might give to the natives of this land an indisputable proof of Christian disinterestedness. Possessed of rare intellectual gifts, and having within his reach the means of gratifying tastes naturally refined, he freely sacrified all for the advancement of Christ's Kingdom.

His long Missionary career in India, inspired throughout by a humble, holy, and Christ-like spirit, and filled with manifold labours in preaching the Gospel, in Bible translation, in the cause of Marathi sacred literature, and in editing the *Bombay Guardian*, was a witness to the power of the Gospel to an extent which only the Great Day will reveal.

It is thought by Mr. Bowen's fellow-workers that the memory of so distinguished a Missionary ought to be perpetuated in Bombay, the chief scene of his labours.

It is proposed, therefore, to erect in a suitable quarter of the city a memorial building, which shall include a *Native Christian Institute*, specially adapted to meet the wants of the Native Christian community of Bombay, and a *Hall* to serve as a centre for united Missionary and Christian effort. Such a scheme, it is thought, will represent the catholicity of spirit which was a marked trait of Mr. Bowen's character, while it will call attention to the purpose for which his valuable life was given to India. In the hope that the Christian public of India, as well as of Great Britain and America, where

Mr. Bowen's name is also known and affectionately remembered, will further the project with their aid, the Bombay Missionary Conference have resolved to raise a fund for carrying this scheme into effect.

The Conference, therefore, issue this appeal, feeling sure that as connected with a sainted name and as having for its object the establishment of a broad Christian agency in one of the largest cities of our Indian Empire, it will meet with a hearty response; and the Conference earnestly hope that all into whose hands the Appeal may come, will aid this undertaking as the Lord hath prospered them.

For the adequate carrying out of this object, a sum of at least Rs. 50,000 will be required, and it is hoped that this amount will soon be contributed.

Subscriptions will be thankfully received by any of the undernamed, or may be sent for the "Bowen Memorial Fund" to the *National Bank of India, Bombay:*—

Mr. G. Manson, Secy., Port Trust, Elphinstone Circle, Bombay.
Mr. J. Morris, c/o Messrs Gostling, Morris and Ashdown, Fort, Bombay.
} Joint Hon. Treasurers the "Bowen Memorial Fund."

Rev. Dr. Mackichan (Chairman, Bombay Missionary Conference). Free Church Mission, Gowalia Tank Road, Bombay.

Rev. H. C. Squires, C. M. S. Mission, Girgaum, Bombay.

Rev. T. H. Greig, Marine Lines, Bombay,

Hon. Mr. Justice Birdwood, Malabar Hill, Bombay.

Mr. Henry Conder, Breach Candy, Bombay.

Rev. Wm. Bell (Hon. Secy., Bombay Missionary Conference), Bellasis Road, Bombay.

Note —Contributors to whom it may be most convenient to contribute by instalments may adopt this method.

Bombay, July 2nd, 1888.

THE INDIAN PHONETIC ALPHABET.

AN APPEAL TO THOSE WHO CAN READ, ON BEHALF OF THE MILLIONS WHO CANNOT.

According to the Imperial Census Report, "the population of India with British Burma amounted in 1881 to 256 millions, or more than double the number which Gibbon estimated for the Roman Empire in the height of its power." This population is nearly equal to the whole of Europe. The Census shows that more than 150 languages and dialects are current in India. The distinct alphabets employed by this vast aggregate of human beings outnumber all the other alphabets, used in the remainder of the world. Many of them are among the most elaborate that have ever been devised. Some 40 different alphabets, or syllabic systems, each having from 250 to 500 combinations, etc., are used to represent the sounds of these languages, so that upwards of 10,000 different signs and types have been, in course of time, elaborated out of the original alphabet, to represent the 50 simple sounds which are all that the Indian vernaculars, all put together, contain. "These multitudinous scripts, extensive as is their geographical range, dissimiliar as they are in their superficial aspect, and even in their structural characteristics may be traced back to one single source, the alphabet used in the most ancient written monuments of India. Many of the dialects, though using entirely different characters, are so closely related that natives using one dialect can easily understand other natives speaking in another, and thus people who can understand one another's speech, cannot read a line of one another's books. The same Census shows that only about 3½ per cent. of the whole population, (in British India, probably the percentage is less than this outside British India) are reported as able to read and write. It may be gravely doubted whether one-half of those who report themselves able have learnt their letters well enough to get much good from their reading. Not only so, but even this percentage consists mainly of the higher classes, leaving the great mass of the people sunk in hopeless ignorance. In reference to the women, the mothers of India, and their daughters, out of upwards of 99 millions in British India, only some 258,000 are reported able to read and write, and only some 145,000 under instruction, leaving upwards of 98½ millions of women and girls in total ignorance. Taking India all together, with British Burma, only about 1 in 1,000 is able to read. In the Central Provinces for instance according to the Administration Report (1882-3) out of 5 million women and children only 4,000 can read and write and only 3,000 are under instruction. Even in Travancore according to the Census of 1875, (1881 does not give educational statistics) *excluding* Sudra, and Native Christian women, but *including* Brahmins, and 54 other "castes," with Eurasian and English women included only 3 1/5 women in every 10,000 were reported able to read and write. Roughly speaking, then, there are over 200 millions of men, women, and children in India, who are ignorant of any alphabet at all. One great cause of this ignorance is the complicate nature of the Indian alphabets, which makes learning to read, even the familiar sounds of a mother tongue, a work of years, writing frightfully difficult, and printing exceptionally expensive in each one of the languages. As a remedy for the present state of things it is proposed to simplify the representation of the various vernaculars, by the use of one alphabet of simple forms, instead of the various and complicated systems now in use. The Indian Phonetic Alphabet, is a scheme of Romanic letters for representing the sounds of the languages and dialects of India, Ceylon, Burmah, etc., upon the phonetic principle of representing each simple sound by a distinct letter no sound being represented by more than one sign. As the 26 letters of the ordinary Roman alphabet cannot adequately represent the 50 Indian sounds, the difficulty may be met in the following way. The Roman letters are used as far as they will go, with the sounds they have in Latin and the Continental languages. Then the new letters of the English Phonetic Alphabet are added with the same sounds as in that alphabet. This alphabet is regularly used in the Phonetic journal, with a weekly circulation of upwards of 20,000 copies, it is well known to all newspaper reporters and has been adopted by the English Spelling Reform Association composed of all the great philologists and educationalists in the United Kingdom as the most practical system of phonetic spelling for English so that the alphabet is now widely known. Two simple diacritical marks are used uniformly for cerebral and sub-palatal sounds. Thus a dot under a letter always indicates a cerebral sound and a dash under a letter always indicates a sub-palatal sound. A waved mark (the tilde) is used uniformly to mark nasal vowel sounds, and for Aleph and Ayin the same sign used in Malta and other places. The complete scheme is given in the following stereoplate, which includes in one view a Romanic alphabet for all the languages and vernaculars of India. In this way it is practicable to give to every Indian sound a simple Romanic letter to represent it, and that with printing types already in use and transliberation, phonetization, writing, reading, and printing are made easy. That the scheme is practicable and carefully drawn up may be referred from a note of Prof Max Müller, who says, "I shall be very glad if it could be adopted in India for all practical purposes" and the Madras *Times*, which says, "Really the facility with which from specimens given the full phonetic alphabet becomes familiar and any language written in that alphabet may be read, is quite remarkable." I shall be glad of the address of anyone interested in this subject and willing to help the 200 millions of the unlettered.

J. KNOWLES.

London Missionary Society,
Quilon, Travancore, S. India.

THE INDIAN PHONETIC ALPHABET.

Aa Ii Uu Ṛṛ Ṝṝ
pat pit put merrily
Ạạ Ịị Ụụ Ṝṝ
father police rule marine
Ee Ei ei Oo M·m·
pet height pot
Ɛɛ Ai ai Ɔɔ Au au H·h·
there aisle note house
Ɤɤ Ɑɑ Oi oi Iu iu
but awe oil few
Nasal ãẽĩõũ ɛ̃ɔ̃ɤ̃ɑ̃ Aleph ă Ayin â
Bleating Ɜə Ɜɔ Ɜɜ

Kk Kh kh Gg Gh gh Ŋŋ
king inkhorn gun staghorn ring
Cc Ch ch Jj Jh jh Ññ
chess churchhill judge hedgehog señor
Ṭṭ Ṭh ṭh Ḍḍ Ḍh ḍh Ṇṇ
art carthead hard hardhead yarn
Tt Th th Dd Dh dh Nn
tan nuthook den adhere name
Pp Ph ph Bb Bh bh Mm
path shepherd ban abhor man
Yy Rr Ll Vv
yard ran land vast
Śś Ṣṣ Ss Hh
sure harsh seen hand
Ḷḷ Ṛṛ Ṝṝ Ṯṯ Ḏḏ Ṉṉ
curl hurry her utter end end
Ӈӈ Ɣɣ Ƶ ʒ Ɦɦ Ɦɦ
loch soft gh thin then
Ƶƶ Ʒʒ Ff Ww Zz
shoe vision safe wet size
(Q)ʠq clique Cc c Xx x

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday and Saturday at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder Every evening at 8.

Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held this evening at The Lodge, Girgaum, at 5 o'clock. All young people and children are earnestly invited to come and bring their Bibles with them.

JOHN M. MACDONALD.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, JULY 21ST, 1888.

NOTES AND COMMENTS.

The seventh day is the SABBATH OF THE LORD, THY GOD: in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, NOR THY STRANGER THAT IS WITHIN THY GATES.

Are the Ten Commandments binding on Christians or not? Were they given for all time, or only for the Jewish nation and to be abolished by the coming of the Lord Jesus Christ? One feels led to ask this question by the very general disregard paid to one of the ten by Christians in this country. We are taught to look upon the Ten Commandments as essentially one Law. He who offends on one point is guilty of all. No one would venture the argument that the guilt of the murderer, the thief, or the adulterer was abolished by the coming of Christ. Yet the injury caused to Society by the disregard of the fourth commandment is quite as great, if more subtle than the condonation of murder, theft, and adultery. Some people get to speaking and thinking of God's law as if it were some arbitrary command enforced by a despot for his own pleasure, instead of a set of rules enjoined for the guidance of His human family by a loving Father, all-wise, and all-seeing. It may not be quite so patent to the unreflecting mind why it is as good for men to keep the Sabbath; to abstain from idolatry; and to honour their parents; as it is to abstain from the grosser crimes which some of the other commandments deal with, but they are nevertheless placed on an equality for some good reason by the Lord Himself.

The Church of England, at any rate, does not consider the Ten Commandments abrogated. They are in all her Churches. They are repeated once every Sabbath in her public service. Yet some of her members, like other professing Christians, while abstaining from following their own ordinary occupations, constantly defraud their hired servants of their day of rest, and cause work people and others to be employed unnecessarily on that day. For instance well-to-do Christians in Bombay are joining the projected scheme for a "Zoo" in connection with the Natural History Society, a commendable scheme in itself; but a part of the privileges of members consists in admission to the gardens on the Sabbath, a day it is closed to the general public, thus necessitating the presence of the full staff of officials and servants, and depriving them of their right to a day of rest. The Government *Gazette of India Extraordinary*, published by authority, announcing the death of the Emperor of Germany was issued and dated, Sunday, June 17th, thus setting an example of Sabbath desecration in the highest quarters. Instances like this might be multiplied, not only from public acts but from the carelessness in private life of those who profess and call themselves Christians, ignoring not only the letter of the Ten Commandments but the essence of their spirit as summed up by our Lord Jesus when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind and thy neighbour as thyself."

THE Editor of the *Pall Mall Gazette* has been to Russia, and having just returned is publishing a series of articles on the prospects of peace or war in Europe. After unusual opportunities of intercourse with the most exalted persons in that country, it is understood that he is deeply impressed with the pacific intentions of the Russian Government. If he can dissipate the wild notion which pervades so much of English and Anglo-Indian Society, that Russia is a firebrand, he will do a service to humanity. For years we have had good ground for disbelieving the common estimate of Russian foreign policy, so that the impressions of the Editor of the *Pall Mall Gazette* are no surprise to us. The Russian bogey which is used to work upon the feelings of the British and Indian public is a bogey only, and the "statesmen" who make use of it, know that. It is a convenient excuse for keeping a heavy garrison in the Punjaub, as well as for other purposes. The ignorance of the British public in regard to Russia is extraordinary.

The *Pall Mall Gazette* articles on the whole, however, do not appear to be well adapted to promote peace. There is a jaunty vein about them which is decidedly objectionable. They savour too much also of the spirit of party politics. No discretion seems to have been exercised as to what it would be best to leave unsaid. The rulers and the peoples of some European countries, whose affairs are so freely discussed in these articles, may be expected to resent their allegations and tone. But we will hope for the best and not least that in the future Mr. Stead, who in some things has deserved well of humanity, may be led to take on board more ballast.

In a lecture published in England entitled "Drinking and the drink traffic in India," by the Rev. J. Gelson Gregson, who was for twenty-five years secretary of the Soldiers' Total Abstinence Association for India, he says:—

"It is essential that those who go out to India as missionaries should be abstainers. Perhaps some men may say this is a very hard

and fast line. It has been said publicly that you have no right to expect gentlemen who go out to India from the Universities of Oxford and Cambridge and other colleges to accept such a position as this. With all due respect to their learning and to their wisdom, to their prudence, their position, and their power, I ask, What are you going for, if you are not going to give up a luxury for the sake of your Master and set the people an example which they can follow? I know enough to say that natives drink in India for the sake of getting drunk. That is what the native does. He wants the bottle, and if he does not get drunk he thinks it is wretchedly bad liquor. I say, when we send men there, let them be men who live lives that can be followed by those whom they desire to teach. I know an instance of a missionary whose servant was found dead in one of the outhouses, smothered in drink. He called up his other servants and asked where he got the liquor from. He could not get an answer. At last he pressed them and said, 'I must know—where did he get the liquor from?' 'From your table,' was the reply. He said to me, 'I felt as if I had been that man's murderer,' and every bottle that he had was then destroyed before the eyes of his servants, and he has never touched the liquor since. He cannot, however, bring that man back to life again. I say, let us see to it that we speak very kindly and lovingly, but very firmly and honestly to all those who go out there to be missionaries, so that they may not take with them the drinking habits of our own country and nationality. We have got evidence which cannot be questioned, that men can live in India better as teetotalers than as drinkers. If 12,000 British soldiers in India can do without it, a few hundred missionaries can do without it. I say if officers in the service are prepared to give it up for the sake of their men, as they are, missionaries can give it up for the sake of their converts."

In view of the havoc intoxicating drink is making among our Native population, we presume no Christian man—certainly no Christian missionary—will dispute the position Mr. Gregson has taken up. From an extensive personal intercourse with missionaries at their own homes, we are glad to record that we do not remember a single instance of alcoholic liquor being placed upon the table. We pray the Lord to hasten the day when the Christian Church in India—not Christian ministers only—will be unanimous on the obligation of total abstinence.

EXTRAORDINARY.

Prince Bismarck, says the *Pall Mall Gazette*, has converted the German press into a vulgar and blatant speaking-trumpet of the German Administration. What with the Reptile fund for corruption and the immense power which the Administration has over the press for means of intimidation, the Chancellor has converted German journalism into the most effective and most disreputable of the instruments by which he governs Germany.

The Reptile fund—so called because of Prince Bismarck's own phrase—consists of the confiscated fortune of the King of Hanover, together with an unknown grant from the war indemnity. Speaking of the attacks made upon the Government by the press, the Chancellor exclaimed on a memorable occasion that as his Administration was so exposed to malignant misrepresentations at the hands of its adversaries, he did not think it tolerable that he should be left unarmed against so powerful and so unscrupulous a foe. "I must have means," he said, with which to hunt those reptiles to their holes and destroy them there." Hence the so-called Reptile fund, which is simply an indefinite amount of secret service money at the disposal of Prince Bismarck for controlling the press.

To a central press bureau subsidized, served, and terrorized, it is easy to see what strength will accrete quite naturally by the voluntary and unsuspecting co-operation of other journals. In the economy of nature Darwin has taught us the important part which is played by the humble earthworm. All that it does is to eat dirt and to void the same, but to that operation we chiefly owe the creation of the mould of our earth. In the journalism of Europe it is the lot of some English correspondents abroad to fulfil with automatic and unfailing regularity the useful and, from Bismarck's point of view, the necessary functions of the earthworm. There, for instance, are some supreme types of the species on the *Times*, whose despatches, telegraphed daily to the leading newspaper of the world, are little more than ill-digested reproductions of the inventions and the calumnies of the Reptile press—their "news" is merely the secretion of the Reptile passed through the alimentary canal of the Worm. But it helps to form the compost on which public opinion is based, and thus from the great central bureau at Berlin are fed all the newspapers of the world.

The most marvellous example of the results which can be attained under this German system was the European scare produced by the alleged concentration of Russian troops on the German frontier. As a matter of fact, there was no such concentration. The Russian Government had moved 4,000 troops from Moscow to Warsaw That was the solitary and slender substratum of fact, which was of course perfectly well known to the German War Office. But it so happened that at that time Prince Bismarck for reasons best known to himself, was anxious to secure, with the moral sanction of Europe and the unanimous vote of the Reichstag, the addition of 700,000 men to the German army, and also to compel Austria to add several millions to her military expenditure. As Europe was in a condition of profound peace, the operation did not seem easy. To genius, however, all things are possible, especially to genius that has no scruples and that has a Reptile press. So it came to pass one fine day, nearly a month after the 4,000 troops had been moved up, that one of the Reptiles in some obscure corner of Germany discovered that the Russians were pouring troops westward towards the German frontier. Instantly all the other Reptiles discovered this menacing announcement, and reprinted it for the edification of the German public. The English correspondents of course telegraphed it to London. The news goes the round of the Continent, growing of course as it goes. To the excited imagination of nervous Europe the Russian frontier seems bursting with armed men. All day long the phlegmatic German seems to hear the rumble of batteries thundering up from unknown depths of Muscovy to concentrate on the frontier of Posen or the boundaries of Galicia. When the sun rose in the east its rays were obscured by the lances of Cossack hordes swarming to the plunder of the Fatherland. Every day brings news of fresh concentration, of the departure or arrival of new reinforcements for the frontier. Innocent bystanders imagine that all this thunder is real. Those behind the scenes know that it is produced by artifice, and is sheer illusion. But it is wonderfully realistic. Everything seems so natural, and of course so true. If it were not true, would a paternal Government, with all the facts at its finger ends, allow such alarming statements to harrow up the soul of every Teuton? So every one said, and even the Russians, who knew that the only movement that had taken place was the despatch of 4,000 men from Moscow to Warsaw—4,000 out of 850,000—were not a little puzzled to understand what it could mean. The Bourses of Europe were disturbed. The rouble, which has been steadily going downward until it is now worth about exactly one-half of its nominal value, took a further plunge towards zero. Russian securities declined. Business transactions all over Europe were checked, from dread of approaching war. Still was kept up the rolling of the German tomtoms and a thousand sheets echoed the reverberations of the heavy tread of marching millions of menacing Muscovites.

At last the psychological moment had fully come. As in the opera the advent of the hero is heralded by long flourishes of premonitory music in which all the skill of the orchestra is employed in leading up to his entrance, so when the public mind was strained to the utmost verge and all the Continent rang with the clangour of steel and the thud of the Cossack troops, Prince Bismarck appeared in the tribune and demanded the grant necessary to add 700,000 fathers of families to the effective strength of the German army. It was perhaps the most tremendous blood tax ever imposed in a single speech. But so marvellously had the *mise en scène* been managed, so dexterously had the great Reptilian orchestra played upon the nerves of the nations, that it seemed the most natural thing in the world. All the fractions of the German Parliament unanimously and enthusiastically acceded to his demand, and the press of Europe declared that the last inroad of militarism upon industrialism was forced upon the German Government by imperious necessity.

Thus far the *Pall Mall Gazette*. Possibly it is accurate. But we doubt if the demoralization of the German press exceeds that of some Governmentally inspired newspapers in England and India. The day may come when it will be an imperative duty for some hand to draw aside the curtain which veils this corruption. Meanwhile it will be wise for readers of semi-official organs to receive with caution the "facts" of such newspapers, where governing officials have interests at stake.

Deepening of Spiritual Life.

A meeting for the deepening of spiritual life is held every Tuesday evening at 7 o'clock at Mrs. Gladwin's Home, Grant Road Bridge, Bombay. All Christians and seekers after salvation are cordially invited.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter. Lesson V.

Sunday, July 29.

Exod. xl : 1—16.

Subject :—The Tabernacle.

I. Introductory.

1. *Golden Text :* Behold the tabernacle of God is with men, and he will dwell with them. —Rev. 21. 3.

2. *Home Readings :—*

M. The tabernacle..... Ex. 40. 1-16.
Tu. The command obeyed...Ex. 40. 17-19,33-38.
W. Solomon's temple.....1 Kings. 8. 1-11.
Th. The temple dedicated ...1 Kings. 8. 20-30.
F. Christ's teaching on true worship .....John 4. 19-26.
S. A more perfect tabernacle. Heb. 9. 1-12.
S. The new and living way ...Heb. 10. 11-25.

3. *Memory Verses :*—1-3, inclusive.

II. Historical.

After the funds were collected by Moses, as recorded in the last lesson, he placed them in the hands of skilful workmen with full instructions how to construct the building. This work continued for about six months, and at last the tabernacle was completed and set up in the manner stated in our present lesson. One might be, at first, a little surprised that such a small building should require such a long time for completion, but it must be remembered that there was not only the tabernacle but the various utensils and furniture, such as the altar, and laver, and table for the shew bread, &c., and the whole was to be completed carefully "according to all that the Lord commanded" Moses.

Concerning this tabernacle Dean Milman writes : "The construction of the tabernacle was entrusted to the superintendence of two skilful workmen, Bezaleel and Aholiab. The area, or open space in which the tabernacle stood, was an oblong square, 175 feet long by 87½ wide. The enclosure was made by twenty brazen pillars on the north and south sides, ten to the west and six to the east, where the gate of entrance stood. The capitals of these pillars were of silver; the hooks and the rods, from which the curtains hung were of silver. The curtains were of fine linen or cotton, woven in a kind of net-work; the curtain before the entrance was of richer materials and more brilliant colours—blue, purple, and scarlet, supported by four pillars which do not seem to have been different from the other six that formed the eastern line of the court. Within the court before the tabernacle stood a great laver of brass, for the purpose of ablution, and the altar of burnt-offerings, measuring eight feet and three quarters each way, five feet and a quarter high. The altar was overlaid with brass, and had a grate of brass in the centre. It stood immediately before the gate of the tabernacle. The tabernacle itself was fifty-two feet and a half long, seventeen and a half wide, and the same high It was made with planks of acacia, skilfully fitted and held together by poles, which ran the whole length through golden rings. The planks were overlaid with gold. To defend it from the weather it was hung without with curtains of a kind of canvas, made of goat's hair and over the whole was thrown an awning of skins. The interior of the tabernacle was hung with curtains of the finest linen and the richest colours, embroidered with the mysterious figures called cherubim. The tabernacle was divided into two unequal parts; the first, or Holy Place, thirty-five feet long; in this stood the golden candlestick, the golden altar of incense, the table of shew bread. The second, or Holy of Holies, seventeen feet and a half in length, was parted off by a veil of the same costly materials and splendid colours with the rest of the hangings, and suspended by hooks of gold from four wooden pillars likewise overlaid with gold."

III. Exegetical.

1. *The Lord spake unto Moses.*—All the directions were directly from God through Moses. How intimate must have been the relation between God and His people when He gave them the minutest details in the construction of this sanctuary.

2. *On the first day of the first month.*—It was the month *Nisan*, or the month in which they came out of Egypt. It was, therefore, just a year, lacking fifteen days, since that event. What an eventful year it had been *Set up the tabernacle of the tent of the congregation.*—The tabernacle was covered by the tent.

3. *The ark of the testimony.*—This sacred chest was made of acacia wood and was a cubit and a half broad and high, two cubits long, and covered on all sides with the purest gold. Over it, at the two extremities, facing each other, were the two cherubim. This ark was the most sacred object among the Israelites.

4. *The table.*—The table upon which the shew bread was placed. *Set, in order, the things.* —That is, the shew bread. This bread symbolized the providence of God; the loaves were to be twelve in number, one for each tribe, were to be square in shape, and placed, six in a pile, one upon another. *The candlestick.*— It was placed on the south side, to the left of the person entering the tabernacle, opposite the table of shew bread.

5. *The altar of gold for the incense.*—This was a small altar placed before the Holy of Holies

6. *The altar of the burnt offering* —This was the great altar upon which sacrifices were offered daily. This altar was a hollow square, five cubits in length and breadth, and three cubits in height; it was made of acacia wood and overlaid with plates of brass. It had "*horns*" at the corners.

7. *Thou shalt set the laver.*—This laver was circular in form, had numerous mirrors set into it, and was used by the priests from which to wash their hands and feet before entering the tabernacle or before approaching the altar.

8. *Set up the court.*—This was the enclosure about the tabernacle. Within it was the altar, the laver, &c.

9. *Anointing oil.*—From the earliest times oil has been used to hallow persons or things. Priests were always anointed with oil when set apart for this holy work. So here all the tabernacle, with its vessels and furniture, was anointed with oil, as also was Aaron and his sons. (vs. 15)

12. *Aaron and his sons.*—They were to be set apart as priests. It shows the forgiving nature of God that Aaron, who had so recently made a golden calf and set it up as an object of worship, should be again placed in charge of the sacred tabernacle.

13 *Holy garments.*—The garments which were designed for the use of the priests.

15. *Shall surely be an everlasting priesthood.*—The sons were to be anointed, as their father had been, and the office was to continue in the family from generation to generation.

16. *According to all that the Lord commanded him, so did he.*—Moses was a faithful man. "On his part, the same scrupulous fidelity was shown in conforming to the 'pattern,' in the disposition of the furniture as had been displayed by the workmen in the erection of the edifice."

IV. Doctrinal.

1. What a sublime thought it is that the God of Heaven desires the worship and adoration of His people. Here we see the Lord directing most minutely His servant how to prepare a house of worship. Truly "except the Lord build the house they labour in vain that build it."

2. The fidelity with which Moses carried out, to the very letter, the directions of the Lord is a lesson to all ministers engaged in the Lord's work to-day. Would that it could be said of all Christians to-day that "According to all that the Lord commanded them, so did they."

3. How holy is the house of God and how sacred the office of the ministry. All the place and all the persons ministering in the place were anointed and set apart for a holy purpose Every thing seemed to say. "Be ye holy, for I am holy."

V. Homiletical.

1. As the king when he enters a town finds the streets through which he is to pass cleaned, and his palace adorned; so much more ought we, whom God hath chosen for his temple, to purify ourselves from all uncleanness, and to adorn the place of His habitation with all virtue and loveliness.—(Cawdray).

2. There are three practical lessons taught here. (1) The lesson that God's house is a sacred place and should be entered with reverence and respect. (2) The lesson that the service of God is a holy service and only those should be set apart to it who are fully consecrated and have received the divine anointing. (3). The lesson that those who do God's work must obey His commands and follow His directions

3. Every man has within him what was designed to be a tabernacle, a temple, a Holy of Holies. Let us so live that God may dwell in our hearts.

UNGODLY CHAPLAINS WARNED.

In the *Indian Witness* of the 7th instant, on page 319, under the heading of News Notes, the following statement is found, "A hill parson discoursing on a recent Sunday on Paul referred to his occupation at 'tent-pegging.' Some people think the parson knows more about the game than about other things, quite as useful to a clergyman."

I deeply regret to remark that we have at present in India a large number of Parsons of the type of the one referred to above. I cannot say that they are all experts at "tent-pegging," but I do say some of them excel in things far worse. Some are on terms of close friendship with the "wine that showeth its color in the cup," and have no little weakness for worldly sport: some have been reported as coming to fill their pulpits of a Sunday evening right from "shiká ring." In 1879 a certain chaplain at a railway station, the other side of Bombay, tried hard, after I had refused the drink, to get some European on the station to relieve him of the balance of a bottle of champagne, and this too about 2 or 3 a. m.

A railway chaplain, on being questioned by a sincere disciple of the Lord, in a railway co-operative stores, regarding his drinking propensities when, to his amazement, he saw the array of bottles of liquor, which he had ordered for his consumption, said in substance that he was forced into the ministry, and the army should have been his proper place. When I was a little fellow in a Church of England Sunday-school, I had for my teacher a chaplain who stank of liquor and had rupees clinking in his pockets.

It is quite a common thing to see some chaplains at calico balls and in places of questionable worldly amusement.

I myself, although I have been here for nearly 33 years now, know of very few chaplains in India who are *thorough and out and out* for God, untrammelled by the world and its follies

It pains the soul of the righteous, especially when there is so much to be done in a land of chaotic moral darkness where nominal Christianity is so rife, to see the growing number of chaplains with intense Romanizing principles arriving for work in India. So long as the Church of England laity remain silent, winking at their ministers' reprehensible con-

duct both in the exercise of their public office, and in their private life, nothing great will be accomplished. The time has fully come, I should think, to wage war to the death against the subtle High Church movement. Let Bishops with a back-bone, of the old-time type, be elected, who shall resolutely put their feet upon everything savouring of High Churchism and running counter to the articles of the Christian faith, as followed by truly evangelical ecclesiastics, and let all future appointments of ministers to the field here, and every other place where Britannia's flag is put to the breeze, be made, after a rigorous, searching investigation into the deportment and spiritual qualifications of candidates. Let the brakes be everlastingly put on in the present train of the so called Apostolic succession. Let us have a *new radically converted* succession and procession of chaplains. Let the old stock be gathered by ship-loads and sent to the blazing American camp meetings. Let all the readers of the *Guardian* say Amen to this "band-obast."

Let chaplains like Revs. Walker, Grubb, Fox, and others, whose fame for piety and usefulness in the Church of England has spread far and wide, be elected for the Indian field—men free from the stains of High Churchism and sworn eternal malice against godly dissenters.

In conclusion, I cannot do better than subjoin, for the information and warning of the whole crew of careless, ungodly and worldly ministers of the Church of England and other Churches perhaps, the weighty utterances of the Rev C. H. Spurgeon of world-wide fame.

"How horrible to be a preacher of the Gospel and yet to be unconverted. . . . . Unconverted ministry involves the most unnatural relationships. A graceless pastor is a blind man elected to a professorship of optics, philosophising upon light and vision, discoursing upon and distinguishing to others the nice shades and delicate blendings of the prismatic colors, while he himself is absolutely in the dark! He is a dumb man elevated to the chair of music; a deaf man fluent upon symphonies and harmonies! He is a mole professing to educate eaglets; a limpet elected to preside over angels. . . . . Whatever his natural gifts, whatever his mental powers may be, he is utterly out of court for spiritual work if he has no spiritual life; and it is his duty to cease the ministerial office till he has received this first and simplest of qualifications for it. . . . . If the man has no commission, what a very *unhappy* position for him to occupy! . . . . . And *how unserviceable* such a man must be. He has to guide travellers along a road which he has never trodden, to navigate a vessel along a coast of which he knows none of the landmarks! He is called to instruct others, being himself a fool. . . . . Better abolish pulpits than fill them with men who have no experimental knowledge of what they teach. Alas! *the unregenerate pastor becomes terribly mischievous* too, for of all the causes which create infidelity, ungodly ministers must be ranked among the first. I read the other day, that no phase of evil presented so marvellous a power for destruction, as the unconverted minister of a parish, with a £1,200 organ, a choir of ungodly singers, and an aristocratic congregation. It was the opinion of the writer, that there could be no greater instrument for damnation out of hell than that. People go to their place of worship and sit down comfortably, and think they must be Christians; when all the time all that their religion consists in, is listening to an orator, having their ears tickled with music, and perhaps their eyes amused with graceful action and fashionable manners; the whole being no better than what they hear and see at the opera—not so good, perhaps, in point of æsthetic beauty, and not an atom more spiritual. Thousands are congratulating themselves, and even blessing God that they are devout worshippers, when at the same time they are living in an unregenerate Christless state, having the form of godliness, but denying the power thereof. He who presides over a system which aims at nothing higher than formalism, is far more a servant of the devil than a minister of God. . . . How is God blasphemed, and the Gospel abased!

"Terrible is it to consider *what a death must await such a man! and what must be his after-condition.* 'How many souls,' says John Bunyan, 'have blind priests been the means of destroying by their ignorance? Preaching that was no better for their souls than ratsbane to the body. Many of them, it is to be feared, have whole towns to answer for.'

"The deepest hell with all the screaming horrors of the damned, will be the portion of the unfaithful, godless minister."

T. E. F. M.

11th July, 1888.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

THE MISSIONARY MEMORIAL.

LETTER FROM THE CHAMBERLAIN OF LONDON.

To the Editor of the "Bombay Guardian."

SIR,—I have received in my capacity of Honorary Secretary to the City of London Committee for the Repeal of the Contagious Diseases Acts, the following highly important Memorial from missionaries labouring in our Indian Empire.

"To the Boards of Directors of the Christian Missionary Societies represented by Missionaries in India.

"It is impossible for us as ministers of Christ, to be neutral in view of the conflict which is going on against the licensing of impurity by the British Government in India.

"We are bound to uphold the obligation of the seventh commandment. We cannot admit that it is ever expedient to break the Law which has been ordained by the Supreme Ruler of the universe and the Creator of mankind.

"It is therefore with sorrow and shame that we behold the Government of India recognising prostitution as a lawful "business," providing houses for the free occupation of numbers of women engaged therein, and issuing to the said women certificates authorising them to pursue that course of life which God so repeatedly and so emphatically condemns, prohibits, and warns against in His Written Word.

"The action of the Government in this respect cannot do otherwise than seriously hinder the work of Christian Missions among large masses of the people of India.

"We therefore solemnly invite the Managing Boards of the respective Missionary Societies with which we are connected to make such representations to the Imperial Government of Great Britain as will help to speedily remove the unholy institution of licensed impurity from India."

This memorial is signed by no less than 403 missionaries connected with 36 Protestant Missionary Societies in Great Britain, America, and on the continent of Europe, including the following:—

Church Missionary, Propagation of the Gospel, The Church of Scotland, Free Church of Scotland, United Presbyterian Church of Scotland, Irish Presbyterian Church, Irish Presbyterian Mission, Wesleyan Missionary Society, Baptist Missionary Society, London Missionary Society, The Friends' Society Missions, Welsh Church Missionary Society, Welsh Calvinistic Missionary Society, Methodist Episcopal Church, American Methodist Evangelical Mission, American Arcot Mission Reformed Church of America, American Presbyterian Board, American Telegu Mission, American United Presbyterian Mission, Canadian Baptist Mission, Basel German Mission, Leipsic Lutheran Mission, Evangelical National Society of Stockholm, Swedish Evangelical Lutheran Mission, Pilgrim Faith Mission, North Berar Mission, Danish Mission, Gossner's Mission, Corporteur Evangelist Mission, Hermansberg Lutheran Mission, Anglo-Indian Evangelisation Society, Koorkoo Mission, Christian Vernacular Education Society, Schleswig Holstein Lutheran Mission.

I attended on the evening of the 20th instant the closing meeting of the International Missionary Conference in London, when resolutions were proposed denouncing (1) the opium traffic; (2) the drink traffic with native races; and (3) the License of Sin in India; as hindrances to the spread of Christianity. I informed the Chairman, Sir S. A. Blackwood, K. C. B., of my intention to introduce to the missionaries and friends present this Memorial, so unique in its character and so germane to the subject under consideration, as shewing the perfect accord of those who were labouring in India, in reprobation of the State license and regulation of sexual vice. Towards the close of the meeting I was informed by an official of the International Missionary Conference Committee that the introduction of the Memorial was "quite inadmissible." I could not without disturbing the proceedings appeal to the Chairman, so I left the meeting, determining that 400 missionaries who had uttered their solemn and indignant protest should not be boycotted, and that I would, by every means in my power, make known the Memorial at home and abroad.

I have only to add that the respected Chairman has informed me that the communication made to me was unknown and unauthorized by him.

Will you, Mr. Editor, assist me, in giving publicity to these facts and to the existence of this unique and important memorial.

Yours truly,

BENJAMIN SCOTT,

Hon. Secy. City of London Committee for Repeal of the Contagious Diseases Acts.

London, June 23, 1888.

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We regret that we have to leave over some interesting correspondence till our next issue for want of space.

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